

*The Historical Trail 1990*



*Col. J. Kearly*

# The Historical Trail

Yearbook of the Historical Society and the  
Commission on Archives and History of the  
United Methodist Church

Penny Moore, President of the Historical Society  
Charles Green, Chairman of Commission on Archives and History  
J. Hillman Coffee, Editor

## FOREWORD

Dear Friends of Methodist History:

We are happy to send you another issue of our booklet *Historical Trails*. Each year's publication holds articles of great interest to all of us and this issue is no exception.

Included in our 1990 publication are articles on a *Guide to the Archives of the Southern New Jersey Conference* by Robert B. Steelman, *The Rev. J. Hanley, M.D.* by William J. Kingston, *Brief History of the United Methodist Church at Lumberton* by Florence G. Reynolds, and *The Story an Old Pulpit Chair Could Tell* by F. Elwood Perkins.

Thanks to all who have so diligently researched and presented these articles to us. If you have something you would like to share that has historical value, won't you please forward it to our excellent editor-in-chief Rev. Hillman Coffee, R.D. #1, 22 Lake Agape Drive, Tabernacle, NJ 08088.

We would be happy to hear from you. We are grateful for your continued interest, support and membership.

Joy and peace to all,  
PENNY MOORE, PRESIDENT  
*S.N.J. Conference Historical Society*

## GUIDE TO THE ARCHIVES OF THE SOUTHERN NEW JERSEY CONFERENCE

The Archives Room of the Southern New Jersey Conference is located on the ground floor in the rear of the Bishop's Building on the campus of Pennington School, Pennington, New Jersey. It contains a library and an archives. Future plans call for the development of display areas to better show pictures and memorabilia, some quite old and valuable. Included in the memorabilia is a portrait of Captain James Sterling, one of the most prominent early lay leaders in late 18th century New Jersey Methodism; a circuit rider's saddle bag; ordination papers signed by Bishop Francis Asbury and a fine collection of miniature crosses.

The historical library is a rich depository of published books on United Methodism and its antecedent bodies. It includes some recent publications including the new editions of *Wesley's Works* as well as older established histories and biographies. There is a complete file of the Minutes of our Conference going back to 1838, Minutes of the New Jersey and Eastern Conferences of the Methodist Protestant Church from 1892-1939, microfilm copies of the Minutes of the black Delaware Conference from 1864-1965, and a selection of Evangelical United Brethren Conference Minutes and Disciplines.

Archives are non-published records of various kind produced by local churches, districts and the Annual Conference as well as by individuals important in the life of the same. The Conference Archival Policy, adopted in 1972 and still Conference policy, names the Commission on Archives and History as "the custodian of the official records of all Boards, Commissions, Committees and Agencies of the Conference," and continues the long-standing policy of being the custodian of the records of all closed and abandoned churches (1972 *Minutes*, page 111). The Guide published below is a guide to the archival holdings. It is published with a two-fold purpose:

- (1) To make more widely known the holdings in the Conference Archives and thus make them more accessible to researchers, and,
- (2) To encourage those now holding records no longer needed for current use to deposit them in the archives as well as to encourage those now producing records in any form to make certain that what is produced today will be properly preserved for future study and research.

Agencies depositing records with the Commission on Archives and History need to know that they retain ownership of those records. The

Commission becomes only the custodian of such records, and makes them available to researchers subject to any restrictions which may be placed upon them.

Anyone wishing to use the Archives, with questions pertaining to them or having papers to deposit in the Archives may contact any of the persons named below:

Chairperson, Commission on Archives and History  
Rev. Charles A. Green  
Box 21111  
Philadelphia, PA 19114

*The Historical Trail* Editor  
The Rev. Dr. J. Hillman Coffee  
RD 1, 22 Lake Agape Drive  
Tabernacle, NJ 08088

Historian-Archivist  
Rev. Robert B. Steelman  
36 Delaware Ave.  
Penns Grove, NJ 08069

Research Assistant  
Miss Susan Clark  
12 Vannoy Ave.  
Pennington, NJ 08534

## GUIDE TO ARCHIVES

### I. LOCAL CHURCH RECORDS

This record group contains records primarily of closed churches of the Conference plus some extremely valuable circuit records. Church records are of the vital statistics kind: membership, baptisms, marriage, but also all other kind produced by a local church: trustee, Quarterly Conference, Official Board, Sunday School, Women's records, historical material, etc.

File No.	Church or Circuit	Dates
6-01	Cumberland Circuit Minute Book - contains some death records Record of Baptisms, Marriages, Membership (Includes Port Norris, Newport, Mauricetown, Haleyville, Dividing Creek, Center Grove)	1816-1820  1860-1873
6-02	Harmony Circuit (Includes N. Vineland, Plainville, Piney Hollow, Lake, Forest Grove, Richland, Friendship, Newtonville)	1872-1942
6-03	Indian Mills Circuit (Includes Indian Mills, Dicksontown, Atsion, Hartford, Tabernacle)	1875-1921
6-04	Port Elizabeth Circuit (Includes Port Elizabeth, Cumberland, Dorchester, Ewing Neck [Delmont], Heislerville, Leesburg, West Creek [Eldora])	1859-1865
6-05	Richland and Newtonville Circuit	1900-1941
6-06	New Egypt Circuit Quarterly Conference Records, Trustee Minutes plus Marriage Records, June 3, 1837-Dec. 27, 1838 (Includes Zoar, Emley's Hill, Wrightstown, Jacobstown, Juliustown, Cookstown, Cassville, Columbus, Hanover, Dover Furnace, DeBows, Bethel)	1830-1847

# **I. LOCAL CHURCH RECORDS (Continued)**

File No.	Church or Circuit	Dates
6-07	West Creek and Heislerville Circuit Quarterly Conference Minutes Originally included Delmont, Heislerville and Eldora. Belleplain was added in 1873. At various times called East Creek or Eldora Charge.	1872-1921
6-08	Crosswicks Circuit Stewards Book: Crosswicks Circuit (1834-1843) Allentown Circuit (1843-1852) Allentown and Sharon (1852-1881) Quarterly Conference Minute Book Crosswicks Circuit included: (Crosswicks, Bordentown, Allentown, Groveville, Sharon, Heightstown, John Huffman, Bethel, Blacks Mills, Ellistown, Prospect Plains, Englishtown, Centerville) See also 6-60 Allentown Circuit included: (Allentown, Sharon, Clarksburg, Heightstown, Centerville)	1834-1881    1834-1867
6-09	Piney Hollow Circuit Misc. Financial, Sunday School and Trustee records, including also Harmony and Washington	1861-1922
6-010	Salem Circuit This is one of the earliest Circuit books in existence in the United Methodist Church. When organized this circuit of two preachers included all of what is now Salem, Gloucester, Camden, Atlantic, Cumberland, and Cape May counties.	1789-1814
6-011	Freehold Circuit Became Farmingdale Circuit (In vertical file cabinet) Middletown Circuit (in safe) Keyport Circuit (in safe) Chapel Hill Circuit (Navesink) (in safe)	1821-1836 1837-1861 1837-1842 1843-1853 1854-1872
6-012	Unionville Circuit Gloucester County (in vertical file)	

# **I. LOCAL CHURCH RECORDS (Continued)**

File No.	Church or Circuit	Dates
6-013	New Mills Circuit Steward's Book (in safe) Archives has Microfilm	1815-1831
6-014	Burlington Circuit (Microfilm only)	1815-1860
6-10	Lake Sunday School Record Book	1892-1897
6-12	Camden: Union 11 volumes	1856-1955
6-13	Camden: Kaighn Avenue 13 volumes	1895-1955
6-14	Camden: Union Kaighn 5 volumes	1955-1971
6-15	Camden: Trinity (originally Filmore Street) 5 volumes	1887-1966
6-16	Camden: Union-Kaighn-Trinity 1 volume Administrative Board Records	1966-1970
6-17	Camden: Bergen Square 2 volumes	1968-1971
6-29	Camden: Benthany 9 volumes	1895-1967
6-30	Brigantine 1 volume	1892-1938
6-31	Jamesburg 5 volumes	1884-1968
6-32	Camden: Wiley 4 volumes	1887-1935
6-33	Camden: Tabernacle The building of the Benjamin Franklin Bridge from Camden to Philadelphia caused the closing of Tabernacle Church in May of 1924 when the congregation united with Centenary Church to be known as Centenary Tabernacle. 24 volumes	1860-1924
6-34	Camden: Centenary & Centenary Tabernacle 16 volumes - no membership books	1866-1963
6-35	Camden: Centenary Tabernacle 3 additional volumes	
6-36	Camden: First 53 volumes	1810-1969

# **I. LOCAL CHURCH RECORDS (Continued)**

File No.	Church or Circuit	Dates
6-38	Colonial Manor 1 volume	1922
6-39	Trenton: Hamilton Avenue 15 volumes	1872-1969
6-40	Trenton: Central 47 volumes	1865-1967
6-41	English Creek: Asbury 1 volume Sunday School Records	1867-1873
6-42	Aldine 1 volume Quarterly & Charge Conference Records	1939-1970
6-43	Matawan (originally Middletown Point) 2 volumes Sunday School Record Book A. H. Harris, Manuscript History, 1877	1836-1876
6-44	Keansburg 15 volumes Various records including Ladies Aid, W.S.C.S. and Quarterly Conference. The oldest book contains Quarterly Conference Records of Bethany (1866-1869). Harmony and Port Monmouth are also mentioned. Keansburg was originally known as Granville.	1866-1963
6-45	Pleasantville: Wesley 45 volumes	1904-1977
6-46	Mt. Holly: First 2 misc. volumes	1883-1900
6-47	Burlington: Union 58 volumes	1854-1980
6-48	Camden: St. George's 2 volumes of Sunday School Records	1936-1962
6-49	Camden: St. George's Wesley 2 volumes of Sunday School Records	1950-1975
6-50	Long Branch: Simpson 54 volumes	1881-1979
6-51	Island Heights 1 volume W.S.C.S. Records	1956-1975
6-52	Camden: Broadway Contents of Cornerstone removed in 1981	

# **I. LOCAL CHURCH RECORDS (Continued)**

File No.	Church or Circuit	Dates
6-53	Gloucester Heights 18 volumes	1937-1980
6-54	Manasquan Methodist Protestant 1 volume Board of Trustees	1891-1917
6-55	Haddonfield 1 Sunday School Class Book	1916-1917
6-56	Catawba 1 Sunday School Class Book	1881-1885
6-57	Red Bank Quarterly Conference Minute Book	1857-1880
6-58	Hopewell (Mercer County) Treasurer's Book	1895-1900
6-59	Harmony (Cumberland County) Sunday School Minute book Includes historical information	1870-1908
6-60	Crosswicks Trustee Minute Book	1817-1921
6-61	Cedarville: Fairfield Methodist Protestant 1 volume, Constitution, Members, Historic Sketch	1832-1836
6-62	Trenton: Greenwood Avenue 7 volumes - no Membership Records	1920-1985
6-63	New Lisbon 1 box includes Membership Records, Certificate of Incorporation and Deed.	1872-1980

## II. RECORDS OF THE S.N.J. ANNUAL CONFERENCE AND ITS VARIOUS BOARDS AND AGENCIES

### A. Record Group 1 — Conference and Staff Files

File No.	Agency	Dates
1-1	Conference Directories, Programs,	1912-1971
1	Misc. Items	
1-2	Conference Secretary's Records 32 containers plus misc. loose papers, some going to about 1923. In locked cabinet.	1837-1920
1-2	Conference Secretary's Records	1952-1971
1	of Rev. Robert B. Howe, relating to the publishing of the Conference Minutes.	

### B. Record Group 2 — Conference Boards

File No.	Agency	Dates
2-1	Board of Lay Activities 1 box, 6 volumes, Correspondence, Minutes, Programs, includes District Boards.	1944-1982
2-2	Board of Missions Minutes, Reports, Financial Statements. Much relates to the Camden Methodist Missionary Society. 6 volumes	1940-1960
2-3	Board of Ministerial Training Originally called the Board of Examiners of the N.J. Conference. Contains Minutes, Correspondence, Misc. Papers and Records of those admitted on Trial, Local Preachers, part-time Supplies, Approved Supplies. 4 volumes	1897-1960
2-4	Board of Trustees 2 boxes Files of discontinued Churches Misc. papers including Certificates of Incorporation and Deeds.	
2-5	Deaconess Board 1 box Minutes, correspondence, etc.	1959-1967

## II. RECORDS OF THE S.N.J. ANNUAL CONFERENCE AND ITS VARIOUS BOARDS AND AGENCIES (Continued)

### C. Record Group 3 — Commissions

File No.	Agency	Dates
3-1	Pennington Institute Commission 7 boxes Minutes, photos, memorabilia, "The Echoes," etc.	1922-1979
3-2	Social Service Commission Commission on World Peace and Social Justice Minutes, Programs, Financial Statements 3 boxes	1932-1968
3-3	Historical Society Commission on Archives & History Minutes, Financial Records, Publications, Correspondence, Special Programs, 1973 England Tour, Historian's Records 11 boxes	1943-1987
3-4	Commission on Worship 1 volume of Minutes	1967-1968
3-5	Commission on World Service & Finance Minutes and Correspondence 1 box	1950-1969
3-6	Commission on Higher Education 1 volume Minutes, etc.	1956-1966

### D. Record Group 4 — Committees

File No.	Agency	Dates
4-1	Conference Investment Committee 1 volume Annual Reports	1960-1967
4-2	Program and Expense Committee 1 volume Minutes	1964-1968
4-3	Quadrennial Program Committee Minutes and Other Records Including Church Extension 1 box	1957-1964

## II. BOARD OF THE S.N.J. ANNUAL CONFERENCE AND ITS VARIOUS BOARDS AND AGENCIES (Continued)

### E. Record Group 5 — Conference and Related Agencies

File No.	Agency	Dates
5-1	Women's Society of Christian Service United Methodist Women Minutes, History, "N.J. Conference Herald" 1947-1961 (complete except for 1 issue), Programs, Scrapbook, Frances Nelson Scholarship Fund 3 boxes	1947-1986
5-2	New Jersey Conference Sisterhood Wesley Fellowship Minutes, Financial Records, Programs, Guest Book 2 volumes, 2 boxes	1916-1976
5-3	Methodist Summer Assembly 1 box Minutes	1932-1946
5-4	Epworth League Camden District President's Report Various District Publications 1 box (For Bridgeton District Epworth League, 1891-1941, see File 13-1, boxes 4 & 5)	1930-1934 1920's & 1930's
5-5	Preachers Aid Society and The Centenary Fund Minutes, Treasurers Books, Loan Applica- tions, Constitutions and By-Laws, Ezra B. Lake Estate Books, Membership Accounts, Cash Books, Endowments, etc. 44 volumes	1849-1956
5-6	Educational Society 1 box	1969-1973
5-7	Trenton: Center City Parish 2 boxes	1961-1964
5-8	Women's Foreign Missionary Society N.J. Conference Young People's Branch 1 volume	1905-1910

## II. RECORDS OF THE S.N.J. ANNUAL CONFERENCE AND ITS VARIOUS BOARDS AND AGENCIES (Continued)

### F. Record Group 7 — Ministers' Files

File No.	Agency	Dates
7-1	Rev. Jacob Loudenslager	1832-1843
1	Members Received: Gloucester Circuit, 1832 Cape May Circuit, 1833, 1834 Bargaintown Circuit, 1835, 1836 Middletown Circuit, 1837, 1838 Salem Circuit, 1839, 1840 Cumberland Circuit, 1841, 1842 1 volume	
7-1	Misc. re. Ministers	
2	1 box	

### G. Record Group 8 — Newspapers

File No.	Agency	Dates
8-1	"The Methodist Herald" "The Herald and Advocate" 1 box	1886-1889 1889-1900
8-2	"Methodist Recorder"	1824-1826
8-3	"Methodist Relay" "United Methodist Relay" 4 boxes	1956-1990
8-4	"New Jersey Methodist and Epworth Advocate"	May 18, 1899

Above newspapers in storage and file cabinets

### H. Record Group 13 — Districts

File No.	Agency	Dates
13-1	Bridgeton District	
13-1	Bridgeton District Preachers Minutes & Treasurers' Books 5 volumes	1941-1968
13-1	Bridgeton District Parsonage Trustees	1920-1964
2	1 volume	
13-1	Bridgeton District Stewards	1930-1952



## II. RECORDS OF THE S.N.J. ANNUAL CONFERENCE AND ITS VARIOUS BOARDS AND AGENCIES (Continued)

### H. Record Group 13 — Districts

3	Various Annual meetings	
13-1	Bridgeton District Epworth League	1891-1941
4,5	Minutes, Attendance Records, etc. 2 boxes	
13-1	Bridgeton District Woman's Foreign	
6	Missionary Society Minutes, Quarterly Reports, Treasurers' Books 6 volumes	1888-1940
13-2	Camden District	
13-2	Camden District Preachers Meeting	1922-1935
1	1 volume Minutes	
13-3, 7	New Brunswick District Northeast District	
13-3, 7	District Preachers' Wives	1959-1973
Bk 1	1 volume Minutes	
13-3, 7	District Sisterhood Wesley Fellowship	1974-1978
Bk 2	1 volume Minutes	
13-7	Northeast District W.S.C.S. United	
2	Methodist Women 1 volume Minutes	1968-1976
13-4	Trenton District	
13-4	Trenton District Preachers Meeting	1928-1968
1	2 volumes Minutes	
13-4	Trenton District Steward's Book	1914-1958
1	1 volume	
13-4	Preachers Association, Trenton and Vicinity	
2	Later Trenton District Ministers 1 oversize volume	1874-1928
13-4	Trenton Preaching Mission	1930
3	Bishop A. W. Leonard 1 volume	
13-4	Trenton District Missionary Society	1953-1967
4	Constitution, Minutes 1 box	
13-8	Northwest District	
13-8	W.S.C.S. and United Methodist Women	1968-1985
1	2 volumes Minutes	
13-10	Southwest District	

## II. RECORDS OF THE S.N.J. ANNUAL CONFERENCE AND ITS VARIOUS BOARDS AND AGENCIES (Continued)

### H. Record Group 13 — Districts

13-10	District United Methodist Women	1977-1980
1	1 volume Executive Committee Minutes	
13-11	Miscellaneous Districts	
13-11	District Stewards Meetings	1953-1956
1	Minutes, Bridgeton, Camden, New Brunswick, Trenton Districts 1 volume	

### I. Record Group 15 — General Conference

File No.	Agency	Dates
15-1	Miscellaneous Pageants, Programs, Reports, etc. from the 1932, 1939, 1940, 1948, 1952, 1956 and 1960 General Conferences 1 box	

### J. Manuscript Ministers Journals

- Rev. Richard Swain  
Nov. 4, 1791 - May 13, 1793  
Served on Flanders, NJ; Salem, NJ and Middletown, CT Circuits
- Rev. Jacob Price  
Several volumes, handwritten, 290 pages  
1818-1900  
Rev. Price served the following appointments between 1861 and 1883: Hancock's Bridge, Etna, Tuckahoe, Jacksonville, Squan Village, Camden Mission, Stockton, Pedricktown, Pennsville, Hurffville, Fairton.
- Rev. Charles H. DuBois  
January 1 - June 13, 1907  
Pastor of Southard and Squankum Churches. Copy. Original owned by his son, Mr. Charles L. DuBois of Malaga Camp, Newfield, NJ.
- Rev. Abraham K. Street  
October 11, 1888 - January 13, 1896.  
1 volume.  
Retired during these years and lived in Camden. Includes Deacons and Elders Ordinations signed by Bishop John Emory 1833, 1835.

## II. RECORDS OF THE S.N.J. ANNUAL CONFERENCE AND ITS VARIOUS BOARDS AND AGENCIES (Continued)

### J. Manuscript Ministers Journals

5. Rev. Joseph J. Sleeper  
Marriages, 1833-1872.  
Cumberland and Gloucester Circuit  
Plans, 1837, 1840.  
Some Journal, 1839-1842.
6. Autobiography of Rev. Albert Matthews 1825-1906.  
Covers events to 1861.  
During this time he served the Gloucester, Willow Grove and  
Mays Landing Circuits. Published in "The Cape May County  
Magazine of History and Genealogy," June 1972, pages 560-611.  
Archives has published copy only.

Prepared by  
ROBERT B. STEELMAN  
*Conference Historian*

## THE REV. JOSEPH J. HANLEY, M.D.

by William J. Kingston

Although there are many biographies and journals of Francis Asbury and the earliest circuit riders, there seem to be very few describing the lives of those following them in the early and mid-1800s. The life of the Rev. Joseph Jackson Hanley, M.D. is preserved in a biography written by his wife after his death at age 30, in 1860. In writing this article, it has been impossible to include his letters and extracts from his journal and sermons, but much has been included which points up the fervency of his ministry, the hardships which he faced, the Conference rules and customs of the period, and the preaching points which have become today's Churches.

Joseph Hanley was born in May, 1830 in Philadelphia. He was the oldest child and only son of John and Margaret Hanley. John Hanley was a class leader at Ebenezer Methodist Episcopal Church. The family life centered around the Church, the family altar, and John Hanley's mercantile business.

As John Wesley was 'a brand plucked from the burning,' Joseph had several narrow escapes in early childhood. Scarlet fever nearly claimed him, but after thirteen weeks he recovered, but was left in delicate condition. At one point, a mixup of bottles by a druggist nearly killed him. The prescription was for paregoric, a very mild opium derivative used to settle the stomach and overcome chronic diarrhea. He was given a very powerful preparation of laudanum which was a strong opiate used as a pain killer. After sleeping for several days, he recovered.

On one occasion, Joseph was playing in front of the house when he disappeared. Knowing his obedience, his mother feared the worst and began a frantic search. She glanced down a street leading to the river and caught sight of his scarlet shirt. He was being carried away by a large man whom she thought to be a sailor. She ran up to him, snatched her child away, and the man escaped.

Joseph grew up loving the church and was sent to New London Academy nearby. When he reached college age at 15, he entered Pennington Seminary and was surrounded by its influence.

At a Watchnight Service at Ebenezer, he was awakened to his own spiritual need of conversion and began earnestly seeking. He returned to Pennington agonizing over the fact that he had not yet received assurance of salvation. He wrote in his journal 'It is the Lord's own mercies that I am not consumed.' When on January 18, 1845 he finally

received assurance of his salvation, his mission commenced. Joseph began earnestly seeking the conversion of his sister who was a student in the Female Department of Pennington Seminary.

During the following September, Hanley was taken ill at school. After a few weeks rest at home in the open air, he was somewhat recovered and began to work for his father in the firm. He began to feel a calling to the ministry. When he discussed it with his father, John Hanley raised objection of his age (16) and his poor health. Joseph was licensed as an exhorter at Ebenezer. He began a regular class at Crabb Street in one of the poorer sections of the city, even making calls on the sick and the dying. This class drew so many, that numbers stood in the doorway until they had to move outside. Then, some sat on fences or the roofs of nearby shanties.

For a time, when his father was ill, Joseph combined his evangelistic efforts with management of the store. The call to the ministry impressed itself more forcefully. The New Jersey Annual Conference was meeting in Patterson in April, 1848. It was the 12th session of the Conference since its being set off from the Philadelphia Conference in 1836. At the close of the conference the Rev. John S. Beagle was appointed in charge of the Freehold Circuit. Because it was a large circuit extending from Allentown to Manasquan and Point Pleasant, a second preacher was needed.

The Rev. R. W. Petherbridge of the Trenton District was connected with the Pennington School and had some knowledge of Hanley. Meanwhile Joseph was working through his decision. On April 15th, he discussed his call with the doctor who asked if he had talked with the Elders, and recommended that he wait until he was stronger. His father suggested that he continue his work in the store and continue his evangelical labors in the City. Brother Higgins, the pastor at Ebenezer, said that he thought he could open a way for Hanley.

On Monday, May 1st, Joseph left the store to make a delivery. On his return, his father told him that someone was waiting for him. Presiding Elder Petherbridge was in the area. He said that he had talked with several brothers who had recommended Joseph Hanley very highly. He talked with John Hanley who objected on three points: he needed Joseph in the store as his own health was poor; Joseph's health was even more delicate; Joseph was previously promised by Brother Higgins to work under Brother Smith.

However, Petherbridge wrote Joseph a recommendation to the preacher in charge of the Freehold Circuit. Brother Higgins released

him from his conditional appointment and Joseph made preparations to leave. He had just turned 18.

In preparation, his family helped him to pack a small trunk. He bought a horse though he was not much used to riding and 'knew little about managing horses.' Before departing, he tried the horse each day and recorded in his journal 'my frame was sorely shocked by the way he cut up.'

After departing from his family, the Pastor and his father accompanied him to the steamboat landing. He went up the river by boat to a landing half a mile below Bordentown. He was faced with the problem of getting both his trunk and his horse up the steep bank so that the trunk could go by stage. In conversation with a young man at the landing, he discovered that he was the stage driver on the Bordentown-Allentown run, and that his father was an exhorter. So the young man took the trunk to Allentown, followed by Hanley on his horse. Here, Joseph took tea with Brother Parker, went to church, then went on to Brother Bohman's at Clarksburg where he was given dinner.

Hanley went on, inquiring the way. A half mile from Squankum where the Circuit parsonage was, the horse shied and nearly threw him. Joseph arrived in front of the parsonage with his feet out of the stirrups and his arms around the horse's neck. Here, he met Brother Beagle who was about to leave to bring his family to Squankum. If Hanley had missed him, it would have been a week's wait before he had begun his work. Brother Beagle gave him five or six appointments and left. Joseph was overwhelmed by his own sense of inadequacy, his lack of horsemanship, and of formal preparation.

He went first to Turkey (also called Blue Ball after the local inn—now, Adelphia). At Adelphia, there was a revival with 18 converts. He then proceeded to Point Pleasant for a week. The schedule here was typical: he preached at 'Squan' on Monday; prayer meeting at the church on Tuesday; prayer meeting in a private house on Wednesday; preached at Neuman's schoolhouse on Thursday; and on Friday night at Point Pleasant. On Sunday, he preached twice at Freehold Church and went on to Englishtown, where Father Rodgers rose at the close of the message to say that "the Gospel had been faithfully declared to them that day." "Which greatly astonished me (Hanley) for I had been greatly depressed while preaching."

I shall simply list some of the other preaching points for they have been the foundation of some of our present churches: Lawyer's

schoolhouse; Bucklow's Mills Schoolhouse, Harmony; and Brother Barcalow Strickling's.

On December 4, 1848, Hanley preached in a protracted meeting in the M.E. Church at Harmony. Exhausted at the end of the message, he gave the invitation and a young woman was among those who came forward. She was visiting at the home of her grandfather Reynolds and had come to the earlier meetings as a spectator. She had taught in New York state and was expecting to return in order to earn enough to continue study at Freehold Seminary.

The circumspection required in a preacher's private life is shown by the progress of this courtship. Hanley had not yet met Miss Reynolds. Later, Joseph was stopping at the home of Silas Newman who lived on the border between the Freehold and Tom's River Circuits. Newman was a local preacher who preached from Little Egg Harbor to Long Branch. The circuits were laid out and scheduled in such a way that the ministers on each circuit stayed at Newman's at the same time for fellowship and extra preaching.

Joseph had been impressed with an article in the *Monmouth Inquirer* written by a young woman after she had visited the encampment of soldiers returned from the Mexican War. It was entitled "The Horrors of War; or A Visit to the Encampment."

Trying to seem indifferent, Hanley mentioned the article, but he asked enough questions about the authoress that Silas slyly said, "I suspect that your heart is a little but touched. I only wonder how you have withstood the bright glances from so many tender eyes thus long?"

After dinner, they started for Harmony for the protracted meeting mentioned above. On Monday, December 14, Joanna Reynolds was sitting with Sister Newman and at the close of the service was introduced to Joseph. She was to start for New York the following day. She was delayed by preparations. Hanley called at her grandparent's several times before she went to teach at Cold Spring (opposite West Point, 30 or 40 miles above New York City). Here she joined a small Methodist class.

It was the rule of the Conference that ministers were not to marry until they had travelled for two years and been received on trial. Joseph had asked that Joanna write to him to keep him informed of her spiritual progress. There was no letter for four months, for she knew that writing too frequently would attract attention. Shortly before the next Annual Conference she wrote, expecting that he would be moved to another church. This, and most of their letters were very spiritual and very formal. After another year had gone by Joseph was bold

enough to write of his regard for her and asked if he was being too bold. "My heart is deeply concerned in this matter." He even went so far as to say "I find it necessary to have your daquerrotype that I may be able to recall your countenance." When Joanna returned, to teach at Hulsartville (now Pleasant Grove) she answered by handing him the picture. At Hulsartville she had 80 scholars, many of them older than herself.

In the spring of 1851, Hanley was appointed to the Moorestown Circuit under the Rev. Edward Page. While there, he developed a close friendship with James H. Primrose, a class leader at Beverly. Primrose then entered the ministry and died after three years service.

By this time, Joseph's letters began 'My Beloved' and asked 'can I now call you, my dear Joanna.' Joseph was aware of the Conference rule 'take no step toward marriage without consulting your brethren.' When he broached the subject to Presiding Elder Petherbridge the reply from Petherbridge began "I take pen in hand to write a few words to my dear boy in trouble." Then he reminded Hanley of the Conference rule and that when the time came, he would have little enough to live on.

When the New Jersey Conference met in 1851, Hanley was ordained Deacon by Bishop E. S. Jones. He would be ordained Elder at Bridgeton in 1853 by Bishop T. Morris.

During this time Joanna had been studying at Freehold Seminary and teaching. Four days after the close of the Conference they were married at the home of her father by the Rev. S. Jacquette. They returned for the Sunday service at Harmony where, for the first time, most of the people knew of their attachment as she was wearing a white crepe Methodist bonnet and a white shawl.

Their first home was the parsonage next door to the church at Columbus. While the house was being prepared, they stayed at the home of Brother Page, the class leader and the home of the widow Weinwright (the family in the area now spells it Wainwright). Though there was little money, they were supplied with food, not only by the Columbus people, but those of the other five churches on the circuit. These supplies included: 100 weight of flour, butter, ham, beef, and poultry, many mince pies, and pieced quilts. These gifts continued during their stay.

There were six churches and eight classes, and a total of 150 members on the circuit. Rev. Hanley was assisted by Brother Benjamin Gibbs. The pastor's wife travelled to all the appointments at first, spending a week at each place. In the summer he preached four times each

Sabbath and conducted three class meetings. Together with protracted meetings during the winter, the work began to wear him down. The Presiding Elder tried to warn him about overwork, but Joseph replied, "I must work the work of Him who sent me."

On Sunday evening, November 2, 1851, Hanley had already preached twice that day, but during the preaching, revival broke out and they began to hold protracted meetings at Columbus, Hedding and Juliustown. The following year, there was a revival at Georgetown and a church was built. Meetings were held at Recklesstown on the boundary with the Crosswicks circuit.

During the winter of 1852, their first child was born and named Margaret after Joseph's mother.

At the close of two years, Joseph was ordained Elder and sent to Tuckerton. The process of the move is typical of that day. The people at Columbus loaded all the Hanley's furniture into a pair of farm wagons and started ahead. The family started in their carriage and stayed overnight at a parishioner's at Juliustown. The next day they overtook the wagons before they reached Tuckerton. It was hard going over the sand roads.

It was dark when they reached Tuckerton. The Tuckerton stewards had not received the letter about the expected day of arrival. The parsonage was dark, locked, and unheated. They were taken to the home of one of the stewards for tea and to spend the night.

Four families, the Newells, Budds, Gilberts, and Lippincotts, had come with them from Columbus to help them get settled. The men moved furniture and set up beds while the wives cleaned and put everything to rights. Then they all slept over at the parsonage before setting out for Columbus next day. At Tuckerton, fresh fish ready for the oven was delivered along with the other gifts of food.

Hanley was sent to this shore appointment because his health had been threatened by his incessant labor at the protracted meeting. Brother Totter was assigned to work with Joseph on this thirty mile long circuit extending from Bass River almost to Toms River. During the summer, Hanley did take a few days at Long Beach Island where his mother and sisters came down from Philadelphia, and he seemed somewhat strengthened.

During the winter, when there were special meetings at distant places, he would be gone from home for weeks at a time. In late January, on his way back from Bass River, he was seized with chest and stomach

pain. Dr. Page put him to bed. After a while, he was able to be out of bed, but unable to walk up and down stairs.

He notified his Presiding Elder Felch, and his father, and on March 26th he preached his farewell sermon. It was attended by persons from every appointment on the circuit. The next day they held a sale of all their goods. The furniture went first, then Joseph's horse and his carriage. He was not yet 23 years of age.

They went first to the home of his father. John Hanley had recently purchased another store with a house, outside the city at Chestnut Hill. It was managed by Charles McCabe from Freehold, and Wm. McKinley. Joseph and Joanna moved into the house. He seemed to thrive among the beautiful hills and the glen of the Wissahicken. He eventually began to take a limited part in the business, driving into the city once or twice a week to make purchases.

After the birth of their second daughter, Catherine, Hanley's wife nearly died and was in danger throughout the summer. At Conference time, he had to take a supernumerary position because of his health.

Joseph had seen the need of trained medical personnel in the small towns. He had sought greater understanding of his own condition. Through his uncle, William Hanley, he became apprenticed to a Dr. Keichline. He still lived at Chestnut Hill and took the train back and forth each day. He was admitted to the University of Pennsylvania in the fall of 1855. He spent part of the summer of 1856 at his father-in-law's at Toms River.

Before the summer had ended, Joseph received a letter from Brother J. Knowles, pastor of the Broadway Methodist Church, Camden. Knowles' health had failed and he asked that Hanley finish out the year for him. Presiding Elder George G. Brown of the Burlington District talked with him and said that if he would undertake the work at Broadway, he should be able to finish his medical work, too.

He took over at Broadway in August, 1856 and moved his family in during September. His time at Broadway was shadowed first, by the death of little Katie, and then by a wave of complaints when there was not a great surge of new members to help pay for the new church (not the one that was recently torn down). He was exhausted by this and by a five weeks seige of protracted meetings. He did not collapse physically, but agonized over his sense of failure.

He had just graduated from the University of Pennsylvania with full honors. At Conference in 1858, there were possibilities of his being sent

to Third Street Church, Camden; or Bargaintown. he was sent to Woodstown on the Bridgeton District under Presiding Elder S. Y. Monroe. At Woodstown, the atmosphere was quite different. When he alighted from the Pennsgrove stage, he was greeted warmly by over 100 people. Here his preaching was well received and he was returned by the Conference of 1859. His time was short. After June 19, his health began to decline rapidly. He did not preach again until July 3. He was weak, and had a violent cough.

On July 4th, Elias Matson took him on a country tour, first to Glassboro, then down shore. After two weeks he seemed much improved. There had been a lot of low-grade typhoid in Woodstown resulting in intermittant fever. Hanley contracted this and on alternate days, suffered chills and fever. A young man, Brother Barnhart, came to supply the pulpit. Joseph spent some time at Chestnut Hill but returned to Woodstown to receive into full membership those who were his early converts. He now left Woodstown and Brother Townsend was appointed to take his place.

He was taken with a hemorrhage of the lungs. From this point on, little gave him any lasting relief.

Joseph Jackson Hanley died at Philadelphia on October 27, 1860 at the age of 30 years. The steady, courageous devotion of Hanley and many like him is summed up by the hymn given out at his funeral by the Rev. William H. Jeffreys

Servant of God, well done.  
Thy glorious warfare's past  
The battle fought, the race is won,  
And thou art crowned at last.

## BRIEF HISTORY OF THE UNITED METHODIST CHURCH AT LUMBERTON, NEW JERSEY

In order to understand the early History of the Methodist Church, and the Lumberton Church in particular, we must know something about its beginning and founder.

In the rectory at Epworth, England, a village about a hundred miles north of London, a son John was born on June 17, 1703 to the Rev. Samuel and Susanna Wesley. Susanna Wesley must have been an unusual woman. I'm sure you have often heard that this home was "the cradle of the Methodist Church." John Wesley and his brother Charles (who became famous for his hymn writing) were students at Oxford University. While there, they led a student group in regular devotions and often held communion. Some of his fellow students called Wesley and his friends "The Holy Club." Others called them "Methodist" because of their strict discipline and methodical ways while pursuing the Christian life. This became the nucleus of what is now known as the United Methodist Church with a world-wide membership of several million.

John Wesley had great ability as an organizer. He came to Georgia on October 21, 1735 to preach to the Indians as well as the colonists. When he returned to England, George Whitefield came to America and became a powerful evangelist. I wonder how many Methodists realize that his statue stands on the campus of the University of Pennsylvania, as a founder of this prestigious institution?

As the work in the colonies grew, Francis Asbury, with others, was sent to America. He reached Philadelphia on October 27, 1771. Asbury was a powerful preacher, and he soon became a leader. Eventually Asbury became the first bishop of the Methodist Church in America.

Francis Asbury was born in Handsworth, Staffordshire, England on August 16, 1745. At the age of twenty-three he became an itinerate preacher. His work was under the guidance of John Wesley. Asbury was never strong, or in very good health, but he rode horseback as a circuit rider up and down the eastern coast of America. This was a wilderness then but it is estimated from his carefully kept journal that he probably rode about 275,000 miles. (Wesley rode nearly as far.) Both of these men were ministers in the Church of England. It is said that Asbury was in New Jersey over sixty (60) times, and at least twice in the Lumberton Meeting House. In those days circuit riders received about \$64.00 a year. Asbury died in Virginia in 1816.



*Azail Coate Home in Lumberton where Asbury  
recovered from a serious illness in 1814.  
The home is still standing.*

At first people met in fields, barns, homes, and sometimes even in caves, I have read. People stopped their work to hear the Word of God. Later these meetings were called societies. Whenever a few settlers located, a circuit rider was sure to find them and ministered in their area.

Lumberton Methodist Episcopal Church developed from such men and was organized in 1789. The same year the Methodist formed a Burlington Circuit and Lumberton became one of the regular preaching places. Mt. Holly became a part of that Circuit and soon Smithville became a regular preaching place.

In 1813 the first permanent structure was built in front of what we know as the "old cemetery" on Church Street. The two oldest markers in the cemetery are Sarah Voorhees, who died September 24, 1796, and Rudolph Voorhees, a veteran of the Revolution, who died October 16, 1799. There have been no burials there during this century.

The first church building was one story in height and measured 28 by 36 feet, with a gallery on three sides. The inside space was so tight that the congregation could reach across these galleries and touch hands. In 1868 before the railroad reached Lumberton, the church building was moved to Main Street and turned so that the length became the width of the front of the new building. An addition was added that made all sides equal. The cost was \$2,708.75. A bell was purchased, placed in the steeple on June 29, 1878 and rung for the first time on July 4, 1878.

The congregation on Main Street flourished and was on a circuit with Smithville. On August 3, 1910 a house on Edward Street was purchased from Mrs. Marie Walker for use as a parsonage. There was no plumbing, and conveniences as we know them were entirely lacking. The first minister to live in this house as a parsonage was the Rev. and Mrs. George C. Reynolds, parents of my husband, Mark Reynolds.

In earlier days the worth of preserving records and papers for posterity did not seem too important. Consequently many valuable records pertaining to the church here have been lost or destroyed.

Several floods occurred during the years (The Rancocas Creek runs nearby.) The worst flood in the memory of those living today was in September 1939 when the building was inundated.

The church on Main Street remained in constant use. In 1958 Lumberton and Smithville separated and Lumberton has had a fulltime minister since that time. The parsonage on Edward Street was sold and another parsonage was purchased on Woodstock Court in the Hollybrook section.



In 1960 it was felt that a new building was needed with room for expansion, more Sunday School rooms and parking facilities. A lot was purchased on Newbolds Corner Road and a split level building was started. This was under the leadership of the Rev. Robert Frescoln, now of Nebraska. Cornerstone laying ceremonies were held in 1964. The room we now use as a Sanctuary will some day in the future probably be used as an all-purpose room. It is hoped that the Sanctuary will be built to the right of the present building as you look from the street, and will be joined to the present edifice.

One of America's well known hymn writers was a local preacher and a member of our church. We are very proud that the Rev. Johnson Oatman, Jr. was a Lumbertonian. He was born in 1856 and died in 1922. He, his wife, and a son are buried in Evergreen Cemetery on Main Street. His best known hymns, which are found in most Protestant Hymnals are: "Count Your Blessings," "Higher Ground," and "No, Not One." We are sorry that none are in the new Hymnal.

We are also proud of the fact that one of "our boys" whose early religious training was nurtured here, grew up to become a minister. The Rev. Richard S. Sykes is now preaching the gospel in two Methodist Churches in Nebraska. We are always glad to have him visit here when possible.

Methodism has not always been united. The Methodist Protestant Church was organized in Baltimore, primarily to provide more lay representation. Slavery later caused the church to divide between North and South. This happened in 1844. On May 10, 1939 the three branches came together: The Methodist Episcopal (North), The Methodist Episcopal, South, and The Methodist Protestant. The names Episcopal and Protestant were dropped and this great organization was called "The Methodist Church."

In 1968 at Dallas, Texas, the Methodists and the Evangelical Brethren joined, so now we are called "The United Methodist Church."

We hope that the word of God will always be preached here in our community and that the congregation will grow in the years to come. The Rev. Harry D. Teat, Jr., our present minister, is a splendid pastor and doing all he can in a growing area to promote the cause of Christ. May those who follow us be able to build a fine new structure where the words of the Lord Jesus Christ will reach out and be manifested in the lives of men, women and children throughout this area. It is our hope that the Lumberton United Methodist Church will be a beacon of light until time on earth is no more.

FLORENCE S. REYNOLDS



Lumberton United Methodist Church  
Lumberton, New Jersey



## THE STORY AN OLD PULPIT CHAIR COULD TELL

Written by The Rev. F. Elwood Perkins

There's an old pulpit chair in the Lecture Room of the Methodist Church in Lumberton that could tell quite a story if it could speak.

A tradition has been preserved from generation to generation that Francis Asbury, the first Bishop of The Methodist Church in America, sat in this chair when he preached in the Meeting House, now gone, which used to stand by the old Methodist burying ground.

If the chair could speak it would tell of the good bishop who travelled thousands of miles on horseback with saddle bags founding and visiting societies, preaching in log cabin homes, and presiding over conferences of circuit riders. It would recall how on a stormy day, Friday, April 7th, in the year 1813, he had preached at Mt. Holly and after being entertained overnight at the home of his close friend, Colonel William Richards, owner of the famous Batsto Iron Works, he rode to Lumberton and preached in its Meeting House. In those days people went to meeting whenever the circuit rider came to town even if it wasn't Sunday.

In his Journal, Asbury refers to the fact that the early Methodists had already by the time been at work for forty years in Lumberton, which would mark the beginnings about 1773, before the American Revolution. After dining with the family of Hosea Moore he rode on to Pemberton (then "New Mills") to preach on Sunday, thence to Crosswicks, Allentown, New Brunswick and many other stops on his way to New York Colony.

The old chair in the Lumberton Church might recall Asbury telling of his earlier visit to Lumberton in the year 1807, on Friday, the 17th of April. Not feeling well he did not preach at that time, as he normally would have done at the home of one of the members. Whatever it was, exposure from the rain on horseback in the open, or indigestion, he says, "I was fit for bed only at Azail Coate's."

The mention of "Azail Coate's" is interesting. He was one of the pioneer farmers of the region, his plantation lying on the road to Medford. It is still in the family, at least in part. The Coate home was a rendezvous for Methodist circuit riders, and Sale Coate, as he was known, was a class leader. Undoubtedly he is buried in the old burying ground though the grave stone seems to have gone.

Asbury might have told of Sale Coate's two famous brothers, Michael and Samuel. Michael, the older, was one of the best known circuit riders, travelling over the country establishing Methodist Societies, and

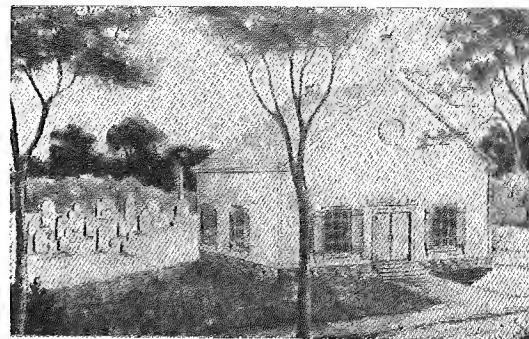
dying while Presiding Elder on the Burlington District (N.J.) of the Philadelphia Conference. Samuel, the younger, was a pioneer to the northland and to Canada. He was known as the "Whitefield of Canada," wore long hair, and made a striking appearance in his clerical vestments we are told he wore when he preached. He built a church in Montreal and for a time was accompanied in Canada by his brother Michael. Samuel went to England where he is buried, but Michael (1767-1814) lies in the old Lumberton yard where the gravestone may still be seen.

If the old Asbury chair could speak it would tell of Bishop Asbury's last visit to Lumberton in the spring of 1814, just two years before his death. He was stricken with near fatal illness and stayed for three months at Sale Coate's house. His travelling companion, Henry Boehm, in his "Reminiscences" tells of those anxious days as he and Sale Coate nursed the aged itinerant bishop back to health. For a time another travelling companion and intinerant John Wesley Bond helped in this loving labor.

A house still standing on the Medford Road out of Lumberton is said by tradition to be the one in which Asbury lay sick. The owner is Charles Coate.

From this prolonged illness Asbury never fully and entirely recovered and passed away in a humble home outside Spotsylvania Court House, where he stopped at a friend's log cabin home while riding to conference at Baltimore. This was on the last day of March 1816.

*What a story that old chair could tell!*



*Lumberton, Lumberton Methodist Church  
Early Society 1789  
Pictured Edifice 1813*

## HISTORICAL SOCIETY NEWS

In looking over the listings of Conference Historical Societies in the *Directory* published by the General Commission on Archives and History, our Society is one of the strongest in United Methodism. This is a tribute to the interest you have in preserving our history in the Southern New Jersey Conference. It is also a tribute to what the officers of the Society have tried to accomplish across the years.

The "Guide to the Archives" published in this issue of *The Historical Trail* shows how many important records have been assembled for preservation over the last sixty years. It is a treasure house of information for future researchers. Yet your historian is convinced that tucked away in someone's attic or in church files are many more valued collections, documents, records that should be housed in the Conference collection. Among the records of my current church was a volume of records of the N.J. Conference Young People's Branch of the Woman's Foreign Missionary Society from 1905-1910. Someone in my previous church gave me six volumes of records of the Bridgeton District Woman's Foreign Missionary Society dated 1888-1940. These are valuable historical records. Won't you see what you can find?

Your membership in the Society is greatly appreciated. Dues are \$4.00 per person or \$6.00 a couple per year. Benefits include a copy of our yearbook, *The Historical Trail*, invitations to join our tours, plus an opportunity to assist in the preservation and dissemination of our United Methodist History. The Society also offers a Benjamin Abbott Life Membership at \$50.00 per member or church. We now have 39 Life Members and in 1989 there were 211 yearly members. You can help our Society to grow by encouraging someone else to become a member. Dues can be sent to Mrs. Edna Molyneaux, 768 E. Garden Road, Vineland, NJ 08360.

You may send manuscripts or ideas for future articles to be published in *The Historical Trail* to our Editor, Dr. J. Hillman Coffee. His address is RD #1, Sooy Place Road, Vincentown, NJ 08088.

If you, your friends or your church do not have copies of *What God Has Wrought*, our SNJ Conference History, copies are available from the Conference Office, 1995 E. Marlton Pike, Cherry Hill, NJ 08003. The cost is \$14.00 plus \$1.75 for postage and handling.

REV. ROBERT B. STEELMAN  
*Historian*

**HISTORICAL SOCIETY OF THE  
SOUTHERN NEW JERSEY ANNUAL CONFERENCE OF  
THE UNITED METHODIST CHURCH**

**Executive Committee**

President	Mrs. Penny Moore
Vice President	Marriott G. Haines
Secretary	Mrs. Doreen M. Dyer
Treasurer	Mrs. Edna M. Molyneaux
Chairman, Archives & History	Rev. Charles A. Green
Editor	Dr. J. Hillman Coffee
Historian	Rev. Robert B. Steelman
Central District	Mrs. Thelma A. Grovatt
Northeast District	Rev. James W. Marshall
Northwest District	Mrs. Florence Reynolds
Southeast District	Mrs. Dorothy Lang
Southwest District	Rev. Howard L. Cassaday
Relay Representative	Rev. William Kingston, Jr.